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AN OUTLINE FOR BEGINNERS IN OCCULTISM

Woodruff Sheppard

OCCULTISM

The science that investigates the hidden, or not yet revealed qualities of nature; nature as here used includes both the phenomenal and noumenal.

AN OUTLINE

for

BEGINNERS IN OCCULTISM

by

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"Ask and it shall be given you;
Seek and you shall find;
Knock, and it shall be opened unto you."

BROTHERS.

To you who would begin the journey, this little effort is freely dedicated; eliminate that which is not of value to you, fill in that which is needed; but at any cost, no matter what the effort, adopt a regular, definite, corelated method of life, leading straight to your ideal; that you may become with each passing day more and ever more helpful to your brother, to yourself.

Review the past with deep regret,
If that perchance must be
But never let it slow or stop
Our effort to be free.
Use this review as a mere guide
To dangers we must shun,
And thus those disconcerting acts
Will serve us as we run
The race of life to its great end,
We make of them a gain
That help us on our journey to
The Spirit world's domain.

—W. S.

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FOREWORD.

This booklet is put out to care for the need felt by those who try for the first time in this incarnation to take up seriously the occult life, there is nothing coherently connected, covering the daily routine, usable, broad in its scope and at the same time condensed that the writer could find, outlining the essentials for this stage of approach to the path and the seeker is left floundering at a time when he could be helped much.

It is given as an outline—a frame work so to speak, around which, into which, and by means of which you may build your own permanent structure, in your own individual way, and do it with great economy of time.

Do not try to make your day conform to the routine here given, unless it suits you exactly, but use this outline as a guide to that which is needed in your life and arrange details to meet the requirements of your environment.

There is **nothing** new or original in this booklet; the ideas contained can be found scattered throughout the devotional and other books of various religions and races. The sources tapped for the material in this booklet, being however, Theosophical.

If you discipline yourself along the lines indicated herein, you will be well on the way by the

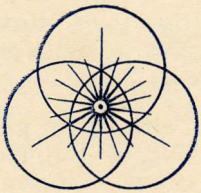
time you wish, or are enabled to take training in an Esoteric school.

Knowledge, wisdom and power will flow to you through this booklet only as you are dedicated to the service of humanity.

If a point is covered in more than one place it is for the purpose of—clarity or emphasis or both.

The compiler alone is responsible for errors.

—W. S.



FACTS—PRELIMINARY AND ESSENTIAL.

If your motive is other, than to fit yourself for ever increasing power to selflessly serve and aid humanity—do not read further as no help will flow to you through that which follows.

Know; that, that for which we are striving, is poise, equilibrium, unity; further, know that any teacher who can think, reason and teach in terms of sex only, is still plunging blindly around in the mire of generation, while he who knows the word of liberation is steadily climbing the magic path of regeneration.

Know; that he who speaks in mysterious voice, of the "Lost Word," is either fool or knave or ignorant (yet young), that there is naught lost, nor can there be—much is lost to "false stewards"—nothing to the "worthy seeker."

Know; that he who would give you that which is sure and infallible, is shrouded in the deepest gloom of egoism, is one to whom the light has not, as yet, been able to send its ray.

Know; that there is no power in the universe which can keep you from that for which you are

ready, and no power can give you that which you have not earned.

Know; that you can accomplish most where you are; were it not so, you would not be there; where you are is where your lessons are—solve your problems and the setting of life will change.

Know; that silence is a prerequisite to real thinking, only through a mind stilled can come the truths from higher sources.

Know; that speech and written word convey naught, but stimulus to your evolving self; until this is known you are milling in the same circle of unenlightment and false perspective that embraces the majority of teachers and taught. Truth is reached from within, it comes from the one imperishable source.

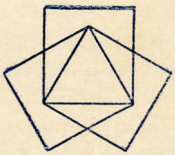
Know; that he who lays his philosophy before you, giving the help you ask, leaving conclusions to you, is a true teacher—while he who by argument and controversy would bring you to his way of thinking is not trying to lead you to the truth, but is trying to force you to accept his limited conception of the truth, he is not a true teacher.

Know; that "to gossip" is a terrible crime for the occultist; a gossip is a reputation assassin.

Don't make a hobby of one phase of your development and neglect the others—balance is necessary for symmetrical growth.

When the above is comprehended, you will learn from all sources, whether sinner—saint; stupid—learned; animal, vegetable, mineral; solid, liquid, gas, ether; multiplicity—unity; you at last are leaning on the one dependable staff of Self, the one dependable staff of all.

Step beyond the portal of knowledge and know.



BEGINNERS IN OCCULTISM

Brothers; this is a glorious contest, the only worth while struggle that one ever takes up, watch each step and do not slight preliminary stages, if you do, years hence you will find yourself deficient in that which you should possess, you will find the cause of your deficiency rooted in the slighting of the early work and will be compelled to go back and do with tremendous effort that which would have been comparatively easy if accomplished at the proper time.

This is the "battle royal" between Spirit and matter.

Do not under any circumstances, spend any time, thought or energy looking to the development of psychic powers, they are useless until grown into naturally; in fact, like all premature things, they are detrimental and decidedly imperfect. Further, pay no attention to any apparently untoward astral experiences, or to any peculiar phenomena that may occur, it has no significance and will be taken care of naturally, if your life is pure and unselfish.

Remember, MOST EMPHATICALLY that he who is working UNSELFISHLY in the interests of humanity, guided by the teachings of the "White

Brotherhood" does not have to go through a lot of hokus pokus to protect himself from the powers of darkness, he is automatically protected by the great law as surely as sunrise follows sunset. We wish to emphasize this particularly in view of the fact that fear has no place in the life of one who is developing along right lines.

You live your life, in the same surroundings and among the same associates as before, do not err in the enthusiasm of your newly found aid, by talking your religion and philosophy (wisdom religion) to those who are not as yet interested, but so live through the guidance and help that flows to those who earnestly seek, that the example of your life and the influence of your speech and presence will stimulate others to question; then and then only, quietly and modestly impart that which helps others to help themselves.

Strive for, without ceasing, the utmost purity of act, emotion and thought,—do not deceive yourself —face all as it is—see all as it should be—then build in that which is needed—eliminate that which is undesirable.

Dissociate yourself in consciousness from the vehicles or bodies which you are using during this temporary sojourn on earth, whether Gentile or Jew, Catholic or Protestant, Christian Scientist or

Spiritualist, Metaphysician or Materialist, if you would progress the procedure is the same, dissociate yourself from your vehicles.

Know that the physical body, which has been in the field of scientific research and the subtle bodies now being studied and even photographed by scientists, or viewed by mechanical means and generally believed to exist, are not you, but are instruments that you have acquired the ability to form and the power to use through long ages of time and numberless lives of effort. It is surely obvious, that they being so decidedly temporary can be used for one purpose only, and that purpose is, as a means of acquiring experience, experience the concommitant of evolution, evolution being the natural resultant of all experiences, a progressive state, and such a state is the only reasonable or rational hypothesis that can in the least explain conditions as they are.

Occult training, if properly applied, develops the power to work under any and all conditions, without taking on those conditions, it means a great flexibility of vehicles, vehicles that can be used anywhere or time, without for one moment losing sight of the great underlying purpose of your life. Undeviating fixity of purpose, as regards the goal of life; unlimited flexibility and adaptability of vehicles, with a resourcefulness in using them that is boundless in aiding your fellow man.

READING—STUDY

If not able to read both the philosophical and devotional books, by all means drop the philosophical and stick to the devotional, for a period of not less than one year, or until such time as you have a firm, dependable foundation laid on which to build your structure. Through the devotional side we develop the spiritual, the spiritual towering above the intellectual, as the intellectual is above the emotional.

Life; teeming, busy life, is the occult school par excellence, there is no other, you would not go into the darkness to accustom your eyes to the light, neither would you go into solitude to master the problem of unity that underlies all life.

Develop the power of one-pointedness or concentration by doing one thing at a time and only one—reading or studying stick to your subject—if you go to a Dictionary to look up a word, look up that word and do not be lead away from it; if looking up a subject by means of an index or references—stick to the subject in hand, do not deviate, —you cannot develop concentration by aimless wandering nor can you progress without concentration.

A list of books will be found on the last pages of this booklet, arranged in eight groups under subheadings such as—Devotional; Theosophy (I); Theosopsy (II); Christian; Manuals; Theosophy (Advanced); Miscellaneous and Ethical; looking over this list will give you an idea of the subjects to be covered in taking up occult work.

Do not err in making too numerous a selection but get those books that you can use and **use those books that you get.**

Group 2, Theosophy (I), we might consider as fitted for all but especially pleasing to those intellectually inclined.

Group 3, Theosophy (II), we may consider useful to all, but especially interesting to those who have come along the Psychic or Spiritualistic lines; although both of these groups are of great value to everyone yet it might be wise to make your first choice or introduction to the subject on the basis of your interests and tendencies.

Group 4, called Christian, would prove of tremendous value to one who is along the Christian line and will demonstrate to the man of the West that if he reads his Bible in the terms of Theosophy he does not have to go further in seeking truth.

This is neither an extensive nor elaborate array

of books but covers the needs of those who would learn.

Look over the list carefully, make your choice and begin to take a conscious part in your own evolution.

As you take up those books concerning the philosophy of life, decide on how much time you can devote to reading each day, or decide on a certain number of pages to be read daily, then absolutely carry out your decision. Read and read understandingly, nor leave under any circumstances, any page, topic or chapter of which you do not have a reasonable understanding.

The devotional manuals; look through them and decide on the one that will best suit your needs. Perhaps it is well to read it through without pause, then take it up verse by verse, consecutively, daily, read and meditate on each and every verse, until you drink in as much of the meaning as you feel possible, or until you feel that you have a reasonably clear understanding of the spiritual truths that it would convey to those who earnestly seek.

An excellent way is to read slowly word by word, thinking intently, demanding to know, drinking in to the fullest extent all that each word, phrase or sentence might convey and as you read and re-read, gradually raise your consciousness

higher and ever higher, repeating the passage until the letters fade, until the concrete sense slips slowly into the abstract and here, or higher, with mind controlled and free from extraneous thoughts, positive and receptive, never negative, let the Real Self through the Ego ray down into your receptive mind that which you would know; if the egoic storehouse does not contain that which you would know, it will under the stimulus of this method set to work to garner in that knowledge when possible. This is one method of opening up avenues for work and the accumulation of knowledge on higher planes, of which you would not be conscious on the physical.

Another method is, when you have worked the idea upward out of the concrete into the abstract, consciously separate, wholly or in part the mental body from the physical brain, get your information from this level and if the separation is a conscious act, you can bring into the physical plane consciousness that which you have gotten.

By these methods you use the law of action and reaction—think intensely for a sufficient period, short at first, of that which you would know, then hold the mind receptive, not thinking but observing, just observe until that which you have under observation has been reviewed, now analyze and classify if desirable, but remember that any attempt

to think or analyze during the period of observation will cut you off from the record you are trying to read or the source you are trying to tap.

These methods require strength of will and persistence to develop, but they take you nearer and ever nearer to the realm of the real, to the realm of truth, to the source from which we must draw if we would really know.

The time required to accomplish this is of no importance, the important thing is to accomplish it, to build well, remember you are building for eternity where time is not.

The most difficult part of mental training is to curb the tendency of the mind to wander, but never stop, turn aside, or feel discouraged and know that you can come out victor if you will.

We may consider the physical, as the plane from which we initiate all action on the upward arc, therefore, we will consider the physical first.

CARE OF THE BODY

The body should be bathed once daily and certain portions bathed as often as they become soiled. There is no exception to this if you would keep your body clean.

You cannot keep the body clean without the use of soap, and proper rinsing in clean, fresh water. Bathe to keep clean.

A cold bath is not essential to health; the bath temperature is to be determined by each individual's comfort and reaction.

Let the bathing processes include the drinking of pure water; cleansing of the mouth and teeth, not less than twice daily, with brush, water and tooth preparation.

Each time you take a drink, bathe the teeth and gums in the pure, fresh water—this will aid greatly in abolishing sensitive mouth conditions.

A true occultist never economizes on his laundry bill; clean clothing is as essential as a clean body.

The underlying idea involved in cleanliness for

the occultist, is to keep the body and clothing scrupulously clean, that he may at all times radiate the utmost refinement and purity.

Aside, from giving your physical body proper care, dismiss it from your consciousness as much as possible, do not attach any particular or marked importance to it. The man of the world considers it all important, while you must realize that it is simply a very temporary instrument; you must not abuse it, care for it well, but do not mix values.

NUTRIMENT

Remember, that as you take up the occult life, if it is done rationally and judiciously, you will become stronger and more vital; if improperly done and foolishly extended, you may readily wreck all possibilities for any advance in this incarnation and form the matrix for a weak and troublesome body in the next.

NUTRIMENT

You are now assembling the powers you will have to work with and express through in your next life.

From the food you eat, from the water you drink, from the air you breathe, you take into the body crude physical matter, to be used in replacing the wear and tear of the physical instrument; they also act to some extent, perhaps, as a conveyor of the life principle, but do not confuse food, water and air with the life principle. The life principle has permanence, while the gross matter taken as food, water and air is decidedly impermanent.

The life principle, or vital principle, is not the body, is not the instrument in any way, shape or form, but it is that principle which energizes or vitalizes, it is that which flows from life to form and when withdrawn from form, forms distintegrate.

It is that principle which gives the elemental life of a body its status as an entity.*

As this vital principle supports the life of a body, so the solar energy supports the life of a solar system.*

This principle is the bridge between life and form.*

*Theosophical Review, Vol. 39, Article page 327.

From the foregoing, it is self-evident that the type and quality of principle used in vitalizing our bodies and the spiritual power and beauty we possess will be gauged by the purity, quality and kind of material which we used in our structure.

Therefore; the desirability of some kinds of food and the pernicious effect of others, if used in building and maintaining a body for service in the occult life, becomes apparent.

Without comment; as their deleteriousness has become such a self-evident truth, we eliminate alcohol, tobacco and narcotics generally, as being unfit for human use and detrimental to the development of the finer qualities of character necessary in spiritual unfoldment.

If you give up tea and coffee, or similar articles, do not fall into the substitute habit, win a 100% victory in these little things at least. Compromise on a subtsitute in any line is usually not a victory at all, merely a temporary position we assume and from which our lower nature can readily pull us back into the old habit.

The underlying idea involved in feeding or rebuilding the physical body for the occultist is to use only those materials that will make the physical body clean, pure, refined and strong—composed

only of that which will harmonize with the higher life.

Meat, flesh or any food that is procured by the taking of animal life is not a necessary article of food for the civilized man, nor can it be used as a food by the humane man. The calculating, barbarous cruelty necessary in deliberately breeding and raising animals for slaughter, cannot be practiced without leaving a terrible taint in the character of those engaged in this traffic, this taint reaching, no matter what their station in life, all who aid and abet this traffic, even by consuming the product. This statement is an incontrovertible fact; anyone who cares to take the trouble to determine just what character is and how it is improved or damaged, cannot under any circumstances reach any conclusion, other than, that which is degrading or brutalizing in even the slightest degree cannot be used in the building of a better character.

Let the food used to build your body be that which causes the least violence to organized, living forms.

Milk, butter, cheese and eggs are excellent and permissible, unless our inner nature shows us otherwise.

The ideal foods are ripened fruits; matured grain

and nuts; green vegetables; and a moderate quantity of beans, if you are doing heavy physical work.

The sugar of commerce is a natural food concentrated to an unnatural potency and is not a necessary article in the diet list, it is **distinctly harmful** unless used carefully and in limited quantities.

If commercial sugar and all that flows from it could be removed from the use of man, an improvement in health and vigor would be noted after sufficient lapse of time that would approximately parallel the improvement that will follow the abolition of alcohol.

Condiments are not beneficial.

Salt should be used sparingly.

Become acquainted with the natural flavor of food.

YOUR DAY

You will note, that the aim is to bring your life completely under your own control; develop complete tolerance for your fellow man without embracing his weaknesses; control of your vehicles means the regulation of your life; toleration for your brother can come only from a heart filled with love for all beings and devotion to those who would aid humanity.

You will consider the day as beginning from the moment of awakening. The instant that you return to the physical body in the morning, let your first act be the raising of your consciousness to the Master, to the Christ, to God, or to whatever you call the great power which you are serving and endeavoring to harmonize yourself with, then arise. Do not remain in bed after the night's rest is over.

The basic plane from which we are trying to work upward in this human evolution is the physical, therefore, the physical body marks the point, on the plan of our evolution, from which all action is initiated; so, logically the care of the physical body is of great importance in the occult life, however, **do not mix values**—the body is made for the

spirit, not the spirit for the body.

After rising you should practice a short system of exercises that will call into action every muscle in your body, exercise that will send the oxygenated, vitalizing blood to every part, and this system should be so devised as to consume the least possible time. The following system as outlined will reach every part of the body and can be performed in a period of time ranging from five minutes up, depending on the number of times the movements are used in each exercise.

The underlying idea involved in exercise for the occultist, is to keep the physical body normal, strong and healthy; corelated and harmonized with his subtler bodies or vehicles; that it may be a dependable instrument, making possible at all times, great stability and balance of the nervous systems and brain, perfect instruments that the real self can use to the best advantage.

EXERCISE—RULES

Consider first and it is most important, your breathing. Watch your breathing until you automatically, during any kind of work or exercise, breathe deep, full and rhythmically.

Never over do, and never exercise deliberately for health except in an abundance of fresh air.

Do not exercise for health, or bathe just after eating.

One whose work causes sufficient muscular exertion, to properly exercise the body, will not need any special exercises.

If you are using an effective system there is no need to change.

Walking at a moderate pace or slowly with full, deep breathing is an excellent exercise.

Walking rapidly enough to cause heavy, labored breathing is not good exercise, the distressed breathing comes from an over-worked heart—you do not overwork anything in properly performed exercise.

Breathing. A complete breath is taken by in-

haling in the following manner: empty the chest and then draw the air in by extending the adbomen, when your capacity is reached by extending the abdomen, expand the chest still further by raising the ribs, when your capacity by raising the ribs is reached, complete the full breath by raising the collar bone or clavicle, the clavicle is raised by elevating the shoulders. This method will bring air into every cell in the lungs, and is known as the full, or complete breath.

It is well to practice this "breath" many times daily, while walking, or at any other time that you may be in the fresh air, practice this until it becomes your normal method of breathing.

In performing the following exercises, make every movement as though encountering or overcoming great resistance; in other words, you will be using one set of muscles against another and at times will use the body weight itself to give the required resistance.

When you have acquired the ability to breath full and rhythmically, and perform the exercises automatically, then focus your consciousness on the three words, health, strength and vitality while exercising—**feel** all the attributes of these three states or conditions becoming a part of your physical life, flowing in as you exercise. Do this consciously

and one-pointedly, that soon the subconscious mind will take up the work.

When you subconsciously superintend the flow of health, strength and vitality to your physical body without conscious attention (it is well to always use **health, strength** and **vitality** with the first exercise), take up other attributes such as love, will, courage, light, knowledge, wisdom, purity, chastity, vision, perception, service and selflessness. Take any one of these attributes and let the force of its elevating power flow through your vehicles as you exercise. First use the spoken word, feeling as it is spoken its desirability, beauty, power for good, and so, during the course of your exercise you may use an entire series of desirable qualities that you wish to acquire in their fullness.

Endeavor to fit the quality that you are building in with the particular exercise which you are performing, as for instance, during the first or breathing exercise—use strength, health and vitality; during the second as you sweep the hands outward use love; during the third use will and note how the word and movement harmonize.

EXERCISE—MOVEMENTS

First: First position; stand erect, heels together, toes turned slightly out; arms at sides; inhale three or more complete breaths, let the number depend on the number of times you perform each movement.

Second: Assume first position; now extend hands and arms straight out from the chest, palms downward, sweep the hands backward as far as possible with arms extended, then draw the hands in to the chest. Repeat as desired.

Third: First position; reach up in the air as though grasping a rope, draw the hand downward as though pulling the body up the rope, at the same time reach up with the free hand and grasp the rope as at first. Repeat as desired.

Fourth: First position; now extend arms straight out from sides, fist doubled, swing fists and arms forward and backward, rapidly as far as they will go without bending arms, gradually raising the fists while continuing the swinging to a position straight up over the head. Repeat as desired. Extend the arms straight out from the shoulders, swing the fists in a circle. Repeat as desired.

Fifth: First position; now extend hands straight up over head, thumbs touching, palms forward, bend body forward and downward until the fingers or palms touch the floor, rise immediately to first position. Repeat as desired. With hands extended above the head as before sweep downward from side to side as far as possible. Repeat as desired. All bending in this exercise takes place in the trunk.

Sixth: First position; hands hanging at sides, palms inward, bend over to the right, reaching downward with the right hand as far as possible, at the same time drawing left hand upward, closing fist until it rests in arm pit, then extend left hand downward, opening fist, drawing the right upward, closing fist until it rests in arm pit. Repeat as desired.

Seventh: Stand erect, feet slightly separated, reach down to the floor with right hand, bending right knee slightly, then raise hand straight over head as though lifting an enormous weight from the floor. Repeat as desired. Do same exercise with the left hand. Stand erect, bend forward, flexing knees slightly, reach to the floor as though picking up an enormous weight in both hands, raise straight above head. Repeat as desired.

Eighth: First position; fold arms across chest, step forward on right foot, at the same time bending

body forward and throwing the weight of the body forcibly on the foot and leg muscles, then with rapid action of the leg and back muscles throw yourself back to first position. Repeat as desired. Exercise by using left foot. Repeat as desired. Stand erect, feet somewhat separated, flexing legs slightly, and alternately with the movement, bend the body from side to side as rapidly as possible. Repeat as desired.

Ninth: Stand erect, feet slightly separated, raise and lower body on toes. Repeat as desired. Raise body on one foot, balancing, then on the other. Repeat as desired. Lower body in sitting posture on heels, and then raise. Repeat as desired.

Tenth: Stand erect, balancing on right foot, can use a table for slight support during this exercise if it seems necessary; swing the free foot forward and backward as far as possible, keeping the leg straight; now raise leg sideways to right angle with the body; now raise leg straight up in front of the abdomen as far as you can, bending knee as though climbing a steep hill, now rotate the foot in as large a circle as possible with the leg kept straight; swing the foot from side to side in front of the leg on which you are standing; swing the foot from side to side behind the leg on which you are standing. Repeat above exercise standing on left foot. Repeat each motion the number of times desired;

between each separate part of this exercise you may return to first position, then as you become proficient you will be able to remain balanced on one foot until the entire exercise is completed.

Eleventh: Stand erect, feet slightly separated, arms folded across chest; swing the body in a circle, as large as possible, using the pelvis as a pivot, swing one way the number of times desired. Reverse direction and repeat as desired.

Twelfth: Place palms of hands on floor or grasp seat or chair, body extended in a straight line resting on toes and palms, lower body until chest touches floor or seat of chair, raise body by straightening arms. Repeat as desired. Watch your breathing very carefully in this exercise, as the tendency is to hold the breath, you must breath full, deep and rhythmically at all times.

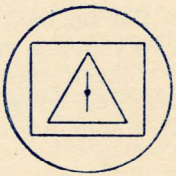
Thirteenth: Lie flat on back on bed, couch or floor (a floor is usually not a very clean place to lie) fold arms across chest, raise body from floor on heels and head, arching body and raising as far from floor as possible without undue strain. Repeat as desired.

Fourteenth: Stand erect with feet together, draw hands up in front of chest as though grasping a large one-man oar, then step forward, about 18

inches vigorously, at the same time bending body forward and extending arms straight out from body and somewhat to the side with a hard push, return to first position. Repeat as desired. Repeat on other side.

We repeat; while going through these exercises NEVER FORGET THE BREATHING, until the habit of full, complete breathing is firmly established.

When the breathing and movements are automatically performed, then by all means use the mind to build in and accustom the body to vibratory rates of an ever finer and purer nature, as outlined in an earlier paragraph.



BATHING.

On completion of these exercises one has stimulated every normal function of the body to increased activity; elimination and evacuation should be promoted, which is a great aid to health. Now is the time for the morning bathing.

If you bathe at night instead of morning it is well, the bath is for purposes of cleanliness, so bathe at that time which will keep the body cleanest for the longest period between intervals.

During the bath, keep in mind the idea that, that which is unclean or undesirable within or without the physical body, but attached (in the etheric body which is also physical), is being removed by bathing.

While rinsing, visualize or see not only the physical body being cleaned of all impurities but the subtle etheric body also being purified. While drying the body, and the body should be dried thoroughly, especially in all flexures and folds, see it as a body strong, vital, harmonized in all its parts, that it may become in truth, ever a more useful and workable instrument, capable of standing any stress or strain that might be brought to bear.

After exercise and the morning ablution is the

time for morning meditation; at this period of the day you have a clean body, a rested body, a body through which by proper exercise the life currents and forces are flowing freely, naturally and harmoniously.

GROUP ATTENDANCE

When attending a meeting where meditation or prayer is practiced, if late, always enter softly and noiselessly; if meditation or prayer is being held, wait where you are or be seated quietly in the nearest seat—never brush past anyone nor into or thru a group.

Quiet entry into a room in the right mental state disturbs but little. Breaking into a group spoils the beauty and power of the devotions, is selfish, shows a careless disregard of others and the work of the Christ.

MEDITATION

Sit down to meditate with the idea in your mind, that knowledge, all knowledge is attainable. Feel a strong impulse of love for your fellow man and an intense longing to help make his burden lighter.

Remember: You do not help your brother by carrying his load, but by aiding in the development of that strength and vision, which will enable him to easily manage, that, which was before a burden.

The attempt to aid your brother does not convey the right to meddle in his business—learn the invaluable lesson of "minding your own business" if you would be of value and really help.

Settle yourself comfortably (this does not mean lazy ease). Posture is very important in effective meditation. There are two positions considered good—one is sitting upright in a chair, the other, sitting cross legged on bed, couch or cushion. Whichever position is adopted, be sure that the trunk is erect and then inclined slightly forward for balance, spine straight, the head balanced comfortably (perhaps tipped slightly backward); the idea being to place the body in a position that it can maintain with the greatest degree of comfort, for the longest period of time, with the least possible

muscular effort and the minimum of attention from you.

Never let the body bend or slouch forward.

Do not have support for the body above the pelvis.

Do not try to meditate lying down.

Do not try to meditate if the body is in that condition called ailing.

Do not try to meditate if completely tired or exhausted.

And once more as a preliminary to meditation, see that you feel kindliness and love toward every being.

In meditation, with proper relaxation the teeth may tend to separate slightly, it is alright if they do.

Remember, that you do not think with the physical brain, that you, the thinker are infinitely subtler than the physical brain, the physical brain is a vehicle, an instrument, a transmitter that you, the thinker use. You, the thinker, do not tire; your physical instrument, the brain, is limited in its endurance by the matter of which it is composed; therefore, it behooves one in taking up meditation

to proceed carefully and watchfully, doing no damage to their instruments, that in the end, as these instruments become accustomed to the new uses to which they are being put, become used to the new vibratory rates, they can be used almost without limit during your waking hours.

If your bodies are properly harmonized and relaxed, so that the subtler currents can flow through, reasonable periods of meditation will not fatigue one. At any point in meditation when you seem to tire, stop, as it is an indication that you are overdoing or not doing properly. Always meditate with the physical body as relaxed as possible, remembering that the spiritual currents used in meditation flow from you, your Real Self, from a higher dimension than you can cognise or understand at this time, into and through the vehicles or instruments you use, attuning them to receive higher and ever higher influences from within and without, and to get good results your vehicles must be relaxed, so as not to impede the flow.

Relaxation leaves the dense body plastic, so to speak, that it may be moulded to ever better and higher forms as we work toward perfection. You do not and cannot get good results with the physical body tense, rigid or contracted.

When you have assumed the chosen posture,

turn the attention momentarily to the physical body, see it quiet, comfortable, obedient to your will; then turn the attention to the emotional body or the vehicle of sensation, quiet it. Now turn your attention to the mental body or the mind, quieting it. Realize that these three bodies or vehicles are not you, that they are merely instruments that you are using in the school of life. Determine from this point on, to gradually and persistently work for full control of these instruments.

Begin here and now, to forget the physical body after making it comfortable; exclude every feeling or sensation that might try to creep in; except it be an all pervading, elusive, divine love and compassion for all humanity that could find place in the heart of the Christ, and which gradually comes through sincere meditation. Hold the mind free from all extraneous thoughts, keep it free from all thought for a certain period; as thoughts intrude, put them out, until such time as you may hold the mind free at will. Hold it positively free, never negative, keep it positive and receptive to that which you will receive, that which you need.

By raising your consciousness to Master or ideal as closely as possible, is meant to bring yourself into the most sublime state of at-one-ment with your ideal, that can exist at your stage of development, enabling you to receive a flood of divine power

that can flow to you from such a source only and does flow to you that you in turn may ray it out unto your fellow man.

Now, with mind controlled, project or raise your consciousness still higher, above the mind, as near your ideal as you can reach. From this point, with harmonized vehicles, begin the meditation proper. Use your devotional manual as a guide and pour out love and help to the needy.

When you are able to transcend the mental body in meditation you enter a state called contemplation and naturally from this plane you cannot read your manual, you must return to the reaches of the mental vehicle to do so, get your inspiration, or that which you would know and take the idea to the higher state to be elucidated.

From the highest point reached in any meditation, always as you come back into the consciousness of your lower vehicles, bring with you all that is possible of the divine attributes of that highest point; thus, consciously flooding and illuminating your bodies from the highest, reachable source.

Never let a single day pass without meditation. The morning meditation is the most important and cannot be dispensed with. It is well to have two, and good to have a third, morning, noon and evening

(early); in addition, if time and opportunity permits, raise the consciousness many times daily, momentarily, as is practiced by the clergy in some branches of the Christian faith. Jacob Boehme, the mystic says, "He who raises his consciousness to God, sincerely and truly every hour will soon find himself on the path nor can he miss it."

The morning meditation is a preparation for the day, the others are subsidary, so to speak, they are points at which during the day you reach to your source of strength for divine inspiration and help, that you may give ever more freely and abundantly of love, sympathy and help, to your fellow man.

After completing your morning meditation, outline your day's activities as far as practical; never plan to do that which cannot be done, always leave yourself sufficient leeway to meet the requirements of the world and the rights of others, but if it is doable, do that which you planned, never forgetting, however, that you must not infringe on the just privileges of those whom you contact.

Gradually acquire the habit of fully consecrating your every act to your ideal, until your life becomes naturally and in its entirety a consecrated life; give absolutely that which you do, whether in the line of duty, service, pleasure or sacrifice, and detach yourself completely from the results or the fruit of

your acts—the results of the act, go with the act, otherwise it is not fully given but is retained in part.

The realization that life is a training school and the limitations imposed by birth and environment are problems to be mastered during the school term, gives our limitations and virtues a dignity and value that they could in no other way possess.

This realization also enables us to step from chaos into order, from the indefinite into certainty, from ignorance into wisdom, from drifting into conscious control.

As you come to know the above truths, use every circumstance no matter how small that life presents as an opportunity to develop those qualities necessary for spiritual growth. If something irritates—practice self control; if two things appear equal in value—practice discrimination; if something attracts that should not be done—stand firm, develop will; if inclined to neglect duties—do that which should be done at the proper time, thus developing will, together with the faculty of order and sequence, without order and sequence harmony cannot be.

At the end of every day before retiring, review your day backward, step by step, to the time of awakening in the morning. For that which is good,

commend yourself; for that which is not good, condemn yourself; honestly, fairly, impartially, without fear or favor, that in this way you may, in so far as possible, settle each day's accounts each day. Judge yourself as in the presence of your God, right every wrong as completely as it is humanly possible so to do.

Every lesson learned becomes a part of your working consciousness, a power to aid in your battle toward regeneration.

After the daily review, read a little in a chosen devotional manual, keep your mind one-pointedly on the thought you take while reading, then retire. Let the last thought at night be of your ideal, whether Master, Christ, God or whatever name you may use for your ideal, let the last thought dwell on it. Let it be in your consciousness that out of your body, during the night, you will be fully conscious on the other planes, that you will be actively employed in aiding humanity and that this employment will be given under, superintended and directed by, a teacher connected with your Master or your God, "Those of the Great White Brotherhood."

NEVER FEEL DISCOURAGED

It matters not whether you accomplish that which you set out to accomplish, in one month, one year, one life, or if it requires many incarnations. You are building for the state or condition where time is not, therefore, build well.

A TRAIL

Some have the ability to record.

Some have the ability to interpret.

Some have the ability to record and interpret.

We must develop both—the ability to record and interpret.

No one can transcend, in the act of recording, the limitations or possibilities inherent in the kind of matter in which the record is to be made.

In interpreting one is limited only by his state of unfoldment or vision.

Let us consider briefly the path traversed in recording on the physical plane, truth from spiritual realms.

Whether by a great Being from above or one incarnate matters not, all are bound by the law of the limitations of each plane or condition of existence, in which they are trying to leave a record that others may read. A great Being starts earthward with a divine message for the sons of man; he starts from the plane or condition of existence where Beings know all, and all Beings know.

He first touches the human level in that plane or condition of existence called mental, composed of mind stuff, that type of matter of which thoughts are composed. This is the first limitation or veiling placed on the message which is to become a record. In the spiritual realms the Messenger knew all and all Beings knew; the Messenger still knows all, but all beings at this mental level or stage of development know that which can be expressed in mind stuff or mental matter only, so the message must be recorded in mind stuff that it may be read by those who can reach only to this level.

The next stride earthward touches the emotional plane, desire plane or condition of existence. This is the second limitation or veil placed on the message; as it must be recorded in emotional matter,

the record is limited in the power to express by the limits of the adaptability of emotional matter for purposes of expression. In the spiritual realms the Messenger knew all and all Beings knew; the Messenger still knows all but all beings at this level or stage of development know only that which can be recorded in emotional or desire matter or matter in which emotional and desire forms may be built, therefore, the message must be recorded in desire matter that it may be read.

The third stride earthward touches the physical plane, dense plane or condition of existence. This is the third limitation or veiling placed on the record of the message and here the physical record such as writing must be made. In the spiritual realms the Messenger knew all and all Beings knew; the Messenger still knows all but all beings at this level or stage of development know only that which can be expressed or recorded in physical or dense matter, therefore, the message must here be recorded in dense matter to become that which is called on this plane a "permanent record."

As you follow the message downward from its spiritual source, to the physical record or writing, you see why men at different levels or stages of development, extract different meanings from the written text.

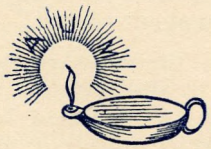
And my readers; read and read undestandingly

the above paragraphs and you will see plainly, clearly and inspiringly the use of the written word in meditation.

We take those words, use them as a starting point, we consciously set out to raise ourselves to the source from which the message came and by using an inspired book in meditation, we may make the path by which the Messenger descended with his message, our path of ascent to the realms from which it came.

The "trail used" in bringing the message into the world of form, you may use in gaining a more rapid liberation than could be possible if you tried blindly to blaze your own trail.

Retrace the steps taken by the divine Messenger as He brought His message to earth.



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